

3457. 1-12
A
FORM
OF
MORNING and EVENING
PRAYER,
Daily throughout the YEAR.

Together, with an
OFFICE
For celebrating the
CHRISTIAN SACRIFICE.

Prove all Things : Hold fast that which is good.
1 THESS. V. 21.

L O N D O N :
Printed in the YEAR MDCCXLVIII.

F O R M

O F

Morning and Evening

P R A Y E R

Daily through the Year.



O F F I C E

For obtaining the

CHRISTIAN SACRIFICE.

Printed by J. G. & J. H. Stanger, 10, St. Paul's Church-yard, London.

L O N D O N

Printed in the Year MDCCXVIII.

MORNING PRAYER

A N

O R D E R

F O R

MORNING PRAYER

Daily throughout the Year.

Note, That wherever in the Morning or Evening Service, any Thing is ordered to be said by the People, or Congregation, it is to be understood of the Faithful only. For the Hearers, Catechumens, [Energumens] and Penitents, if there be any, are to stand in proper Places allotted for them, and not to kneel (except where they are particularly ordered) or vocally join with the Faithful.

At the Beginning of Morning Prayer, after a competent Space allowed for silent Prayer, (wherein every one is privately to confess his sins to God, as his Conscience shall direct him, and implore his Pardon and Assistance) the Deacon being turned towards the People, shall say,

LET us attend.

Then shall be sung or said the Morning Hymn as followeth.

Glory be to God in the Highest, and on Earth Peace, Good-Will towards Men. We praise thee, we bless thee, we worship thee, we glorify thee, we give Thanks to thee

B

2 MORNING PRAYER.

thee for thy great Glory, O Lord, heavenly King, God the Father Almighty : O Lord, the only begotten Son, Jesu Christ : And Holy Ghost.

O Lord God, Lamb of God, Son of the Father, that takest away the Sins of the World, have Mercy upon us : Thou that takest away the Sins of the World receive our Prayer : Thou that sittest at the Right Hand of the Father, have Mercy upon us. For thou only art holy, thou only art the Lord Jesus Christ to the Glory of God the Father.

And upon all Lord's Days, and every Day between *Easter* and *Pentecost*, shall be added

Hallelujah.

Then shall be sung or said the Morning Psalm, viz.

Deus, Deus meus. Ps. LXIII.

O God, thou art my God : early will I seek thee.

2 My soul thirsteth for thee, my flesh also longeth after thee : in a barren and dry land where no water is.

3 Thus have I looked for thee in holiness : that I might behold thy power and glory.

4 For thy loving kindness is better than the life itself : my lips shall praise thee.

5 As long as I live will I magnify thee on this manner : and lift up my hands in thy Name.

6 My

MORNING PRAYER. 3

6 My soul shall be satisfied even as it were with marrow and fatness: when my mouth praiseth thee with joyful lips.

7 Have I not remembered thee in my bed: and thought upon thee when I was waking?

8 Because thou hast been my helper: therefore under the shadow of thy wings will I rejoice.

9 My soul hangeth upon thee: thy right hand hath upholden me.

10 These also that seek the hurt of my soul: they shall go under the earth.

11 Let them fall upon the edge of the sword: that they may be a portion for foxes.

12 But the King shall rejoice in God; all they also that swear by him, shall be commended: for the mouth of them that speak lies, shall be stopped.

But on all Lord's Days, and on every Day between *Easter* and *Pentecost*, instead thereof shall be sung or said the following Anthem.

* **C**HRIST our Passover is sacrificed for us: therefore let us keep the feast.

Not with the old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth.

B 2

* Christ

4 MORNING PRAYER.

* Christ being raised from the dead, dieth no more: Death hath no more dominion over him.

For in that he died, he died unto Sin once: but in that he liveth, he liveth unto God.

* Likewise reckon ye also yourselves to be dead indeed unto Sin, but alive unto God through Jesus Christ our Lord.

Christ is risen from the dead: and become the first-fruits of them that slept.

* For since by Man came death: by Man came also the Resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive.

* Glory be to, &c.

As it was, &c.

* Hallelujah.

Hallelujah.

And on *Easter-day* itself shall be added,

* Shew forth to all nations the glory of God.

And among all people his wonderful works. Hallelujah.

Then shall be sung or said the Psalms in order, as they are appointed, the Deacon first turning to the People, and saying, *Such a Psalm, or Psalms, is, or are appointed for this Morning Service.* And at the end of every Psalm, and of every Part of the 119th Psalm, shall be repeated, *Glory be to the Father, &c. As it was in the beginning, &c.* And at the end of the last

MORNING PRAYER. 5

last Psalm, after it shall be added on all Lord's Days, and on every Day between Easter and Pentecost,

* Hallelujah. Hallelujah.

After the Psalms shall be read distinctly, with an audible voice, the first Lesson as it is appointed in the Kalendar, except there be a proper Lesson appointed for that Day: He that readeth so standing and turning himself as he may best be heard of all such as are present; and before the Lesson he shall say, *Such a Chapter, or such a Part of such a Chapter, or Chapters, of such a Book, is appointed for the first Lesson.* And after the Lesson he shall say, *Here endeth the first Lesson.* And so likewise before and after reading of the second Lesson. And after the first Lesson shall be sung or said the Hymn called *Te Deum*, daily throughout the Year, except all Saturdays but that next before Easter.

Te Deum laudamus.

* **W**E praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

* To thee all Angels cry aloud: the Heavens, and all the Powers therein.

To thee Cherubim, and Seraphim: continually do cry,

* Holy, Holy, Holy: Lord God of Sabaoth.

Heaven and Earth are full of the Majesty: of thy glory.

* The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

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* The noble army of Martyrs : praise thee.

The holy Church throughout all the world : doth acknowledge thee ;

* The Father : of an infinite Majesty ;
Thine honourable, true : and only Son ;

* Also the Holy Ghost : the Comforter.
Thou art the King of glory : O Christ.

* Thou art the everlasting Son : of the Father.

When thou tookest upon thee to deliver man : thou didst not abhor the Virgins womb.

* When thou hadst overcome the sharpness of death : thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God : in the glory of the Father.

* We believe that thou shalt come : to be our Judge.

We therefore pray thee, help thy servants : whom thou hast redeemed with thy precious blood.

* Make them to be numbred with thy saints : in glory everlasting.

O Lord, save thy people : and bless thine heritage.

* Govern them : and lift them up for ever.

Day by day : we magnify thee ;

* And

MORNING PRAYER. 7

* And we worship thy Name : ever world without end.

Vouchsafe, O Lord : to keep us this day without sin.

* O Lord, have mercy upon us : have mercy upon us.

O Lord, let thy mercy lighten upon us : as our trust is in thee.

* O Lord, in thee have I trusted : let me never be confounded.

But on all Saturdays, except Easter Eve, instead of the foregoing Hymn shall be sung or said this Canticle.

Benedicite, omnia opera Domini.

* O All ye Works of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Heavens, bless ye the Lord : praise him, and magnify him for ever.

* O ye Angels of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O all ye waters that be above the firmament, bless ye the Lord : praise him and magnify him for ever.

* O all ye powers of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye sun and moon, bless ye the Lord : praise him, and magnify him for ever.

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* O ye stars of heaven, bleſs ye the Lord : praife him, and magnify him for ever.

O every ſhower and dew, bleſs ye the Lord : praife him, and magnify him for ever.

* O all ye winds, bleſs ye the Lord : praife him, and magnify him for ever.

O ye fire and heat, bleſs ye the Lord : praife him, and magnify him for ever.

* O ye winter and ſummer, bleſs ye the Lord : praife him, and magnify him for ever.

O ye dews and ſtorms of ſnow, bleſs ye the Lord : praife him, and magnify him for ever.

* O ye nights and days, bleſs ye the Lord : praife him, and magnify him for ever.

O ye light and darkneſs, bleſs ye the Lord : praife him, and magnify him for ever.

* O ye ice and cold, bleſs ye the Lord : praife him, and magnify him for ever.

O ye froſt and ſnow, bleſs ye the Lord : praife him, and magnify him for ever.

* O ye lightnings and clouds, bleſs ye the Lord : praife him, and magnify him for ever.

O let the earth bleſs the Lord : praife him, and magnify him for ever.

* O ye

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* O ye mountains and little hills, bless ye the Lord : praise him, and magnify him for ever.

O all ye things that grow on the earth, bless ye the Lord : praise him, and magnify him for ever.

* O ye fountains, bless ye the Lord : praise him, and magnify him for ever.

O ye seas and rivers, bless ye the Lord : praise him, and magnify him for ever.

* O ye whales and all that move in the waters, bless ye the Lord : praise him, and magnify him for ever.

O all ye fowls of the air, bless ye the Lord : praise him, and magnify him for ever.

* O ye beasts and all cattle, bless ye the Lord : praise him, and magnify him for ever.

O ye children of men, bless ye the Lord : praise him, and magnify him for ever.

* O let Israel bless the Lord : praise him, and magnify him for ever.

O ye priests of the Lord, bless ye the Lord : praise him, and magnify him for ever.

* O ye servants of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye

10 MORNING PRAYER.

O ye spirits and souls of the righteous, bless ye the Lord : praise him, and magnify him for ever.

* O ye holy and humble men of heart, bless ye the Lord : praise him and magnify him for ever.

O give thanks unto the Lord, for he is gracious : for his mercy endureth for ever.

* Glory be to the father, &c.

As it was, &c.

Then shall be read in like manner, the second Lesson, as it is appointed in the Kalendar : But on such Days as have a proper Epistle and Gospel appointed for them, instead thereof the Epistle shall be read here, he that readeth first turning to the People, and saying, *The Epistle [or the Portion of Scripture appointed for the Epistle] is written in the——Chapter of——beginning at the——Verse ;* and the Epistle ended, he shall say, *here endeth the Epistle, or here endeth the Portion of Scripture appointed for the Epistle.*

After the second Lesson, or after the Epistle, shall be sung or said the Hymn following, except when it shall happen to be read in the Chapter for the Day, when *Psal. viii.* appointed for Saturday, shall be used instead of it.

Benedictus. St. Luke i. 68.

* **B**lessed be the Lord God of Israel : for he hath visited and redeemed his people.

And hath raised up an horn of salvation for us : in the house of his servant David ;

* As he spake by the mouth of his holy prophets : who have been since the world began ;

A sal-

MORNING PRAYER: 11

A falvation from our enemies : and from the hand of all that hate us.

* To shew mercy to our fathers : and to remember his holy covenant ;

The oath which he sware unto our father Abraham : that he would grant unto us,

* That we being delivered out of the hand of our enemies : might serve him without fear,

In holiness and righteousness before him : all our days.

* And thou child shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord, to prepare his ways ;

To give knowledge of falvation to his people : by the remission of their sins,

* Through the tender mercy of our God : whereby the † Orient from on high hath visited us ;

To give light to them that sit in darkness, and the shadow of death : to guide our feet into the way of peace.

* Glory be to the father, &c.

As it was, &c.

* Hallelujah.

Hallelujah.

† i. e. *East* or *Sun-rising*, a name given to Christ by the Prophets. See the LXX. in *Zech.* vi. 12. iii. 8. *Jer.* xxiii. 5. and *Lowth's* Commentary on these Places ; as also on *Isa.* xli. 2.

But

12 MORNING PRAYER.

But on all Saturdays, except Easter-eve, instead of the foregoing hymn shall be sung or said.

Domine, Deus noster. Psal. VIII.

O Lord our Governor, how excellent is thy Name in all the world : thou that hast set thy glory above the heavens !

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies : that thou mightest still the enemy and the avenger.

3 For I will consider thy heavens, even the works of thy fingers : the moon and the stars which thou hast ordained.

4 What is man, that thou art mindful of him : and the son of man that thou visitest him ?

5 Thou madest him lower than the angels : to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands : and thou hast put all things in subjection under his feet ;

7 All sheep and oxen : yea, and the beasts of the field ;

8 The fowls of the air, and the fishes of the sea : and whatsoever walketh through the paths of the seas.

9 O Lord our Governor : how excellent is thy Name in all the world !

On

MORNING PRAYER. 13

On such Days as have a proper Epistle and Gospel appointed for them, here shall be read the Gospel, he that readeth first turning to the People, and saying, *The holy Gospel is written in the Chapter of beginning at the Verse,* and the People shall answer,

Glory be to thee, O Lord.

And the Gospel ended he shall say.

Here endeth the Holy Gospel.

And the People shall answer.

Thanks be to thee, O Lord.

[Hallelujah.]

Then shall be said or sung the following Creed, commonly called the Apostles Creed, except on such Days as the Creeds following it are appointed to be used.

I Believe in God the Father Almighty, Maker of Heaven and Earth.

And in Jesus Christ, his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, He descended into Hades : The third Day he arose again from the Dead ; He ascended into Heaven, and sitteth on the Right Hand of God the Father Almighty : From thence he shall come to judge the Quick and the Dead.

I believe in the Holy Ghost, the holy Catholick Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body, and the Life everlasting. *Amen.*

C

Instead

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Instead of the foregoing, on all Lord's-days, (except Trinity, when the *Quicumque vult* is to be used) and upon Christmase-day, shall be sung or said the Constantinopolitan, commonly called the † Nicene Creed, as follows,

I Believe in one God the Father Almighty, Maker of Heaven and Earth, and of all Things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all Worlds, God of God, Light of Light, very God of very God, begotten not made, being of one Substance with the Father, by whom all Things were made: Who for us Men, and for our Salvation, came down from Heaven, and was incarnate by the Holy Ghost of the Virgin *Mary*, and was made Man, and was crucified also for us under *Pontius Pilate*; He suffered and was buried, and the third Day he rose again, according to the Scriptures, and ascended into Heaven, and sitteth on the right Hand of the Father; and he shall come again with Glory to judge both the Quick and the Dead; whose Kingdom shall have no End.

† For this is not properly the Creed of the Council of Nice, which (besides other Differences betwixt it and this of the Council of Constantinople) ended with these Words, *And in the Holy Ghost.*

And

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And *I believe* in the Holy Ghost, the Lord, the Giver of Life, who proceedeth from the Father *, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets.

And I believe in one Catholick and Apostolick Church. I acknowledge one Baptism for the Remission of Sins : *And I look* for the Resurrection of the Dead, and the Life of the World to come. *Amen.*

And upon all other Days, for which a proper Epistle and Gospel are appointed, shall be sung or said the following ancient Creed of the Church of Jerusalem ||.

I Believe in God the Father Almighty, Maker of Heaven and Earth, and of all Things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, true God begotten of the Father before all Ages, by whom all Things were made : Who was incarnate and made Man, was crucified, and buried, And the third Day he rose again from the

* The Words, *And the Son*, do not belong to this Creed, but are an after Addition of the Latins, without the Consent, and against the Protestation of the Oriental Church. See Pearson on the Creed, p. 325, 326. Edit. 1692.

|| As to the Antiquity of this Creed, see Bull's Jud. Ecc. Cath. C. VI.

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dead, and ascended into Heaven, and sitteth on the right Hand of God the Father ; and shall come in Glory to judge the Quick and the Dead ; of whose Kingdom there shall be no End.

And *I believe* in one Holy Ghost the Comforter, who spake by the Prophets : In one Baptism of Repentance, for the Remission of Sins ; And in one Catholic Church ; And in the Resurrection of the Flesh ; And in the Life everlasting. *Amen.*

The Exposition of the Catholick Faith, commonly called the Athanasian Creed, which is to be used on Trinity Sunday,

Quicumque vult.

* **W**Hosoever will be saved : before all Things it is necessary that he hold the Catholick Faith.

Which Faith except every one do keep whole and undefiled : without doubt he shall † perish everlastingly.

* So Mark xvi. 16. He that believeth not shall be damned ; which certainly is to be understood of that Catholic Faith once delivered to the Saints, (Jude 3.) into which the Disciples are to be baptized, and which Hereticks are said to make Shipwreck of, (1 Tim. i. 19.) and to overthrow ; (2 Tim. ii. 18.) and therefore their Heresies are called damnable, (2 Pet. ii. 1.) As to the Allowances to be made for invincible Ignorance, or other unavoidable Infirmities, they are always to be supposed, tho' not specially mentioned.

† See Note, Page 19.

And

MORNING PRAYER. 17

* And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity.

Neither confounding the Persons: nor dividing the Substance.

* For there is one Person of the Father, another of the Son, and another of the Holy Ghost;

But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the Glory † equal, and the Majesty co-eternal.

* Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

* The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal,

* And yet they are not three Eternals: but one Eternal;

As also there are not three Incomprehensibles, nor three Uncreated: but one Uncreated, and one Incomprehensible.

* So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty,

And yet they are not three Almighties: but one Almighty.

† See Note Page 19.

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* So the Father is God, the Son is God :
and the Holy Ghost is God ;

And yet they are not three Gods : but
one God.

* So likewise the Father is Lord, the Son
Lord : and the Holy Ghost Lord,

And yet not three Lords : but one
Lord.

* For as we are compelled by the Chris-
tian Verity : to acknowledge every Person
by himself to be God and Lord ;

So are we forbidden, by the Catholick
Religion : to say there be three Gods or
three Lords.

* The Father is made of none : neither
created, nor begotten.

The Son is of the Father alone : not
made, nor created, but begotten.

* The Holy Ghost is of the Father*, and
of the Son ; neither made, nor created, nor
begotten, but proceeding.

* He is the Spirit of the Father, and of the Son,
and proceedeth from the Father and the Son ; i. e.
from the Father by the Son, [Tert. adv. Prax. c. 4.]
The meaning of both Expressions, rightly understood,
is the same : For the Father, as the Fountain of the
Deity, hath the Spirit proceeding from him, in and of
himself ; whereas the Son hath it in himself, but of
the Father, of whom he is begotten, and so receiveth
all he is, or hath as God. John. v. 26. xvi. 15.

MORNING PRAYER. 19

So there is one Father, not three Fathers ; one Son, not three Sons : one Holy Ghost, not three Holy Ghosts.

* And in this Trinity none is afore or after other : none is greater or less than another ;

But the whole three Persons are Co-eternal together : and † Coequal.

* So that in all Things (as is aforesaid) : the Unity in Trinity, and Trinity in Unity is to be worshipped.

He therefore that will be saved : must thus think of the Trinity.

* Furthermore it is necessary to everlasting Salvation : that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess : That our Lord Jesus Christ, the Son of God, is God and Man.

* God of the Substance of the Father,

† The Equality of the three Persons in the Trinity, with Respect to the essential Attributes of the Godhead, as they are all one God, is no ways inconsistent with that Eminency and Priority which belongs to the Father, as the Head and Fountain of the Deity, from whom the Son and Holy Ghost receive this Godhead, nor with their Oeconomical Subordination in Office : On the contrary, both have been clearly taught and professed by the Catholick Church from the Beginning.

begotten

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begotten before the Worlds : and Man of the Substance of his Mother, born in the World.

Perfect God, and perfect Man : of a reasonable Soul, and human Flesh subsisting.

* Equal to the Father as touching his Godhead : and inferior to the Father as touching his Manhood.

Who although he be God and Man : yet he is not two, but one Christ ;

* One, not by Conversion of the Godhead into Flesh : but by taking of the Manhood into God ;

One altogether ; not by Confusion of Substance : but by Unity of Person.

* For as the reasonable Soul and Flesh is one Man : so God and Man is one Christ.

Who suffered for our Salvation : descended into Hades, rose again the third Day from the Dead.

* He ascended into Heaven, he sitteth on the right Hand of the Father God Almighty : from whence he shall come to judge the Quick and the Dead.

At whose Coming all Men shall rise again with their Bodies : and shall give account for their own Works.

* And they that have done Good, shall
go

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go into Life everlasting: and they that have done Evil, into everlasting Fire †.

This is the Catholick Faith: which except a Man believe faithfully, § he cannot be saved.

* Glory be to the Father, &c.

As it was, &c.

Here shall follow the Sermon, or Homily, if there be any.

After the Sermon, or, if there be none, after the Creed, the Deacon being turned to the People, shall, on the Lord's Day, declare unto them the Name and Day of any Festival or Fast which is to be observed in the Week following.

And then also the Banns of Matrimony shall be published.

Then the Deacon being turned to the People, shall say,

Let no || Hearer, or Unbeliever, let no Hetrodox Person stay.

Here shall follow the Prayers for the Catechumens, [Energumens,] and Penitents, if there be any.

Then the Deacon, being turned to the People, shall say,

† This is to be understood of such as to whom the Laws of the Gospel, with the Rewards and Punishments thereof, have been duly promulgated, Rom. i. 17. 18. Acts xiv. 16. and xvii. 30, 31. See Clem. Alex. p. 79. lin. 35. See also p. 765.

§ See Note on Verse second.

|| By Hearers are meant such of the Heathens as came to hear the Scriptures read, and the Sermon, but had not enlisted themselves among the Catechumens.

Let

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Let none of those who are not allowed, come near.

All we of the Faithful, let us [*fall on our knees, and] fervently and intensely pray to God, through Jesus Christ our Lord.

Deac. Let us pray for the Tranquillity of the whole World ; and for the establishment of the holy Churches of God, from one End of the Earth to the other in Truth, Unity and Peace, and in the Fulness of that Virtue which is according to Godliness.

People. Lord have Mercy.

Deac. Let us pray for this Diocese ; that the Lord would grant us Grace to pursue his heavenly Hope without ceasing, and that we may render him the continual Debt and Tribute of our Prayers and Services.

Peop. Lord have Mercy.

Deac. Let us pray for the whole Episcopate under Heaven ; that they may rightly divide the Word of Truth, and feed the Flock of God in Peace.

Peop. Lord have Mercy.

Deac. Let us pray for *N.* our Bishop ; that the merciful God would preserve him

* This Clause is to be omitted on all Lord's-Days, and betwixt Easter and Pentecost ; when the Faithful are not to kneel, but to pray standing.

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in Safety, Honour, and length of Days, for the Benefit of his holy Church, and grant him a venerable old Age in all Piety and Righteousness.

Peop. Lord have Mercy.

Deac. Let us pray for all the Presbyters of the Church; that the Lord would deliver them from every indecent and evil Action, and preserve them safe and honourable in their Presbytery.

Peop. Lord have Mercy.

Deac. Let us pray for the whole Order of Deacons; that the Lord would preserve them unblameable in their Ministry.

Peop. Lord have Mercy.

Deac. Let us pray for all the People in Christ; that the Lord would save them and help them, make them stedfast in the Faith, and zealous of Good Works.

Peop. Lord have Mercy.

Deac. Let us pray for our King; that God would guide him and his Council, and all in Authority, and all the People of these Realms in Peace; and incline his Heart, and the Hearts of all Kings and Princes to be favourable to the Church, that we may lead a quiet and peaceable Life in all Godliness and Honesty.

Peop. Lord have Mercy.

Deac. Let us pray for the Remission of

I our

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our Sins, and the Forgiveness of our Transgressions, and that we may be delivered from all Affliction, Wrath, Danger and Necessity, and from the Assaults of our Enemies.

Peop. Lord have Mercy.

Deac. Let us pray for temperate Weather, and for Plenty of the Fruits of the Earth.

Peop. Lord have Mercy.

Deac. Let us pray for the Aged and Infirm, the Widows and Orphans, Strangers and indigent Persons, and for all who are in Captivity or Banishment, in Prisons, in hard Slavery, or in any whatsoever Affliction or Calamity [especially—;] that God would be to them all a Succourer, Strengtheners and Supporter.

Peop. Lord have Mercy.

Deac. Let us pray for the Sick and Diseased, [especially those for whom our Prayers are desired,] and for those who are infested with unclean Spirits; that God would speedily send them Health and Deliverance.

Peop. Lord have Mercy.

Deac. Let us pray for all that travel by Sea or by Land, or are in foreign Countries, that they may return in Peace.

Peop. Lord have Mercy.

Deac. Let us pray for the Virgins, and those who lead a single life, that God would preserve them in Purity and Chastity.

Peop.

MORNING PRAYER. 24

Peop. Lord have Mercy.

Deac. Let us pray for those that are in honourable Marriage; that they may live in mutual Love and Fidelity; And for all Women with Child, or in Labour; that God would preserve them from Harms and Disasters, and grant them a safe Delivery.

Peop. Lord have Mercy.

Deac. Let us pray for the Children of the Church; that the Lord would perfect them in his Fear, and bring them to the Measure of adult Age.

Peop. Lord have Mercy.

Deac. Let us pray for our Enemies, Persecutors, Sland'ers, and all who hate us; that the Lord would forgive them, and turn their Hearts.

Peop. Lord have Mercy.

Deac. Let us pray for those who are without, or led away with Error; that the Lord would convert them.

Peop. Lord have Mercy.

Deac. Let us pray for Rest to our Fathers and Brethren, who have gone before us.

Peop. Lord have Mercy.

Deac. Let us pray mutually for one another; that the Lord would keep and preserve us by his Grace unto the End, and deliver us from Evil, and from all the Scandals.

Peop.

26 MORNING PRAYER.

dals of those that work Iniquity, and conduct us safe to his heavenly Kingdom.

Peop. Lord have Mercy.

Deac. Help us, O Lord, and preserve us by thy Grace.

Peop. Save us, O God, and raise us up by thy Mercy.

Then shall the Deacon say,

Let us attend.

Then the Priest standing up shall say the following Collect.

O Almighty and eternal God, O Lord Most High, who dwellest in the Highest: O thou Holy One, who reatest in Holy Places, thou great Monarch of the World, who by thy Son Jesus Christ hast caused the Knowledge of the Gospel to be preached unto us, to the Acknowledgement of thy Glory and of thy Name, which he hath manifested to us: Do thou now look down by him upon this thy Flock, and deliver it from all Ignorance, and from every evil Work: Grant that they may fear thee with an awful Fear, love thee with Affection, and humble themselves with Reverence before thy glorious Presence: Be favourable and propitious to them, and hearken unto their Prayers; and keep them stedfast, unblameable, and without Rebuke, that they may be holy in Body and Soul,
not

MORNING PRAYER. 27

not having Spot or Wrinkle, or any such Thing; but that they may be perfect, and none of them deficient or wanting in any Respect. O thou our Defender and powerful God, who regardest not the Persons of Men, do thou assist and support thy People, whom thou hast redeemed with the precious Blood of thy Christ; and be thou their Refuge and Succour, their Provisor and Guardian, their impregnable Wall, their Bulwark and Security; for none can pluck them out of thy Hand; there is no other God besides thee, in thee alone is our Hope: Sanctify them by thy Truth, for thy Word is Truth. Deliver them, O Lord, from all Sickness and Infirmary, from Sin, from all Injury and Fraud, from Fear of the Enemy, from the Arrow that flieth by Day, and the Danger that walketh in Darkness, and vouchsafe to bring them to that eternal life which is in Christ, thy only begotten Son our God and Saviour, through whom, and with whom, to thee be Glory and Adoration, and to the Holy Ghost, now and for ever, World without End. *Amen.*

Here shall follow the Collect for the Day.

Then the Deacon turning to the People shall say,

Let us beg of the Lord his Mercies and Compassions.

Peop. Grant, Lord, we beseech thee.

D 2

Deac.

28 MORNING PRAYER.

Deac. Let us beg of the Lord that we may pass this Morning, and this Day, and all the Time of our sojourning, in Peace, and without Sin.

Peop. Grant, Lord, we beseech thee.

Deac. Let us beg of the Lord the Angel of Peace, and what Things are good and profitable.

Peop. Grant, Lord, we beseech thee.

Deac. Let us beg of the Lord a Christian End; and that we may have God propitious and benevolent to us.

Peop. Grant, Lord, we beseech thee.

Deac. Let us commend ourselves, and one another, to the living God, through his only begotten Son.

Then the Priest, standing up, shall say this Collect.

O God, who madest the Sun to rule the Day, and the Moon and the Stars to govern the Night: Do thou now look down with the Eyes of thy Favour, and have Mercy upon us, and receive our Morning Thanksgiving for thy Preservation of us the Night past, and for all the Blessings of our whole Life. As thou hast safely brought us to the beginning of this Day, defend us in the same with thy mighty Power, and grant that we fall into no Sin, neither run into any kind of Danger: but that all our Doings may be ordered by thy Governance, to do
always

MORNING PRAYER. 29

always that is righteous in thy Sight: And thou who hast given us our Being and Well-being through Christ, vouchsafe by him to bring us to everlasting Life; with whom, to thee and the Holy Ghost, be Glory, Honour and Adoration, World without End. *Amen.*

If the holy Eucharist be celebrated, here shall follow the Eucharistick Office; except on such Days as the Litany is appointed to be used; for if the Eucharist be celebrated on them, then the Litany shall be said here, and after it the Eucharistick Office.

But if there be no Celebration of the holy Eucharist, the Priest shall say,

Vouchsafe us, O Lord, thou Lover of Men, with Freedom, without Condemnation, and with a pure Conscience, to call upon thee, the holy God who art in the Heavens, as our Father, and say,

Here the People shall join with the Priest.

OUR Father who art in Heaven, hallowed be thy Name: Thy Kingdom come: Thy Will be done on Earth, as it is in Heaven. Give us this Day our daily Bread: And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation: but deliver us from Evil. *Amen.*

Here shall begin the Litany, on those Days on which it is appointed to be used, if the holy Eucharist be not celebrated.

30 MORNING PRAYER.

But if Morning Prayer alone be said, immediately after the Lord's Prayer the Deacon shall say,

O Lord save the People.

Ans. And bless thine Inheritance.

Deac. O God, make clean our Hearts within us.

Ans. And take not thy Holy Spirit from us.

Deac. O Lord, shew thy Mercy upon us.

Ans. And grant us thy Salvation.

Priest. **A**Lmighty God, who hast given us Grace at this Time, with one Accord, to make our common Supplications unto thee; and dost promise that when two or three are gathered together in thy Name, thou wilt grant their Requests: Fulfil now, O Lord, the Desires and Petitions of thy Servants, as may be most expedient; granting us in this World Knowledge of thy Truth, and in the World to come Life everlasting. *Amen.*

Then the Deacon shall turn to the People and say,

Bow down your Heads for the Benediction.

Then the Priest shall say the following Benediction, the People reverently bowing their Heads.

O God, faithful and true, who shewest Mercy unto Thousands of them that love thee; who art the Friend of the Humble,

MORNING PRAYER: 31

ble, and the Defender of the Poor; whose Aid all Things stand in Need of, because all Things serve thee: Look down upon this thy People, who bow their Heads unto thee, and bless them with thy spiritual Benediction; keep them as the Apple of an Eye, preserve them in Piety and Righteousness, and vouchsafe them eternal Life in Christ Jesus thy beloved Son, with whom to Thee, and the Holy Ghost, be Glory, Honour and Adoration, now and for ever, World without End. *Amen.*

And after a Pause, the Deacon shall say to the People,

Depart in Peace.

A N

EVENING PRAYER

Daily throughout the Year.

At the Beginning of Evening Prayer, after a competent Space allowed for silent Prayer, the Deacon being turned towards the People, shall say,

LET us attend.

Then shall be sung or said the Evening Psalm, viz.

Domine clamavi, Pfal. cxli.

LORD, I call upon thee, haſte thee unto me: and conſider my voice, when I cry unto thee.

2 Let my prayer be set forth in thy sight
as the incense: and let the lifting up of my
hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth : and keep the door of my lips.

4 O let not mine heart be inclined to any
evil Thing : let me not be occupied in un-
godly works, with the Men that work
wicked-

EVENING PRAYER: 33

wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly : and reprove me.

6 But let not their precious balms break my head : yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places : that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit : like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God : in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me : and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together : and let me ever escape them.

And then the Psalms in order as they are appointed.
After the Psalm shall follow the first Lesson.

And after it shall be sung or said the Magnificat, as followeth.

Magnificat, St. Luke i. 46.

* **M**Y Soul doth magnify the Lord : and my Spirit hath rejoiced in God my Saviour.

For

34 EVENING PRAYER.

For he hath regarded : the low estate of his hand-maid.

* For behold, from henceforth : all generations shall call me blessed.

For he that is mighty hath done to me great things : and holy is his name.

* And his mercy is on them that fear him : from generation to generation.

He hath shewed strength with his arm : he hath scattered the proud in the imagination of their hearts.

* He hath put down the mighty from their seats : and exalted them of low degree.

He hath filled the hungry with good things : and the rich he hath sent empty away.

* He hath helpt his servant Israel, in remembrance of his mercy : (as he spake to our Fathers, to *Abraham*, and to his seed) for ever.

Glory be to the Father, &c.

* As it was, &c.

But on all Saturdays, except Easter-eve, instead of the foregoing Hymn, shall be sung or said,

Benedic, anima mea. Psal. civ.

PRaise the Lord, O my soul : O Lord my God, thou art become exceeding glorious, thou art cloathed with majesty and honour.

2 Thou

EVENING PRAYER. 35

2 Thou deckest thyself with light as it were with a garment : and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters : and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels spirits : and his ministers a flaming fire.

5 He laid the foundations of the earth : that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment : the waters stand in the hills.

7 At thy rebuke they flee : at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the vallies beneath : even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shall not pass : neither turn again to cover the earth.

10 He sendeth the springs into the rivers ; which run among the hills.

11 All beasts of the field drink thereof : and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation : and sing among the branches.

13 He watereth the hills from above :
the

36 EVENING PRAYER.

the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the cattle: and green herb for the service of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oyl to make him a cheerful countenance, and bread to strengthen man's heart.

16 The trees of the Lord also are full of sap: even the cedars of Libanus which he hath planted.

17 Wherein the birds make their nests: and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats: and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons: and the sun knoweth his going down.

20 Thou makest darkness that it may be night: wherein all the beasts of the forest do move.

21 The lions roaring after their prey: do seek their meat from God.

22 The sun ariseth, and they get them away together: and lay them down in their dens.

23 Man goeth forth to his work, and to his labour: until the evening.

EVENING PRAYER. 37

24 O Lord, how manifold are thy works :
in wisdom hast thou made them all, the
earth is full of thy riches.

25 So is the great and wide sea also :
wherein are things creeping innumerable,
both small and great beasts.

26 There go the ships, and there is that
Leviathan : whom thou hast made to take
his pastime therein.

27 These wait all upon thee : that thou
mayest give them meat in due season.

28 When thou givest it them, they ga-
ther it : and when thou openest thy hand,
they are filled with good.

29 When thou hidest thy face, they are
troubled : when thou takest away their
breath, they die, and are turned again to
their dust.

30 When thou lettest thy breath go forth,
they shall be made : and thou shalt renew
the face of the earth.

31 The glorious majesty of the Lord
shall endure for ever : the Lord shall rejoice
in his works.

32 The earth shall tremble at the look
of him : if he do but touch the hills, they
shall smoke.

33 I will sing unto the Lord as long as
I live : I will praise my God while I have
my being.

E. 34 And

38 EVENING PRAYER.

34 And so shall my words please him :
my joy shall be in the Lord.

35 As for sinners, they shall be consumed
out of the earth, and the ungodly shall
come to an end : praise thou the Lord, O
my soul, praise the Lord.

Then shall be read the second Lesson.

And after it shall be sung or said,

Nunc dimittis, St. Luke ii. 29.

* **L**ORD now lettest thou thy servant de-
part in peace : according to thy word.

For mine eyes have seen thy salvation ;

* Which thou hast prepared : before the
face of all people ;

A light to enlighten the Gentiles ; and
the Glory of thy people Israel.

* Glory be, &c.

As it was, &c.

But on all Saturdays, except Easter-Eve, instead of
the foregoing Hymn shall be sung or said

Laudate Dominum, Psal. cxlviii.

O Praise the Lord of heaven : praise him
in the height.

2 Praise him, all ye angels of his : praise
him, all his host.

3 Praise him, sun and moon : praise him,
all ye stars and light.

4 Praise him, all ye heavens : and ye wa-
ters that are above the heavens.

5 Let them praise the name of the Lord :
for

EVENING PRAYER. 39

for he spake the word, and they were made, he commanded, and they were created.

6 He hath made them fast for ever and ever : he hath given them a law which shall not be broken.

7 Praise the Lord upon earth : ye dragons and all deeps ;

8 Fire and hail, snow and vapours : wind and storm, fulfilling his word ;

9 Mountains and all hills : fruitful trees and all cedars ;

10 Beasts and all cattle : worms and feather'd fowls ;

11 Kings of the earth and all people : princes and all judges of the world ;

12 Young men and maidens, old men and children, praise the Name of the Lord : for his Name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people, all his saints shall praise him : even the children of Israel, even the people that serveth him.

Then shall be sung or said the Creed, commonly called the Apostle's Creed.

Then the Deacon, being turned to the People, shall say,

Let no Hearer or Unbeliever, let no Heretodox Person stay.

E 2

(Here

(Here shall follow the Prayers for the Catechumens, [Energumens] and Penitents (if there be any)

Then the Deacon being turned to the People, shall say.

Let none of those who are not allowed come near.

All we of the Faithful, let us [fall on our Knees and] fervently and intensely pray to God through Jesus Christ our Lord.

Then shall follow the Bidding Prayer, as in the Morning, or instead thereof this which followeth.

Deac. Let us pray for the Tranquillity of the whole World: and for the Establishment of all the holy Churches of God, (and especially this Church) in Truth, Unity, and Peace; and in the Fullness of that Virtue which is according to Godliness.

Peop. Lord have Mercy.

Deac. Let us pray for all Bishops, Priests, and Deacons; that they may rightly divide the Word of Truth, and feed the Flock of God in Peace.

Peop. Lord have Mercy.

Deac. Let us pray for all the People of the Church; that the Lord would save them and help them, make them stedfast in the Faith, and unblameable in Holiness.

Peop. Lord have Mercy.

Deac. Let us pray for all Kings and Princes whom God has appointed to reign upon

EVENING PRAYER: 41

upon Earth ; (and especially our King) and for all in Authority ; that the Lord would establish their Kingdoms in Peace, and incline their Hearts to be favourable to his Church.

Peop. Lord have Mercy.

Deac. Let us pray for all who are in any Danger, Affliction or Calamity * ; that the Lord would have Mercy upon them, help and relieve them, according to their several Needs, known unto him.

Peop. Lord have Mercy.

Deac. Let us pray for the Conversion of those that are in Error, and for the Recovery of the Sick *, and for Rest to the Dead.

Peop. Lord have Mercy.

Deac. Let us pray mutually for one another, that the Lord would keep and preserve us by his Grace unto the End, and deliver us from Evil, and from all the Scandals of those that work Iniquity, and conduct us safe to his heavenly Kingdom.

Peop. Lord have Mercy.

Deac. Help us, O Lord, and preserve us by thy Grace.

Peop. Save us, O God, and raise us up by thy Mercy.

Then shall the Deacon say,

Let us attend.

Then the Priest standing up shall say the following Collect, *O Almighty and eternal God, O Lord most high, &c.* as in the Morning, and after it the Collect for the Day. Then the Deacon, turning to the People, shall say,

Let us beg of the Lord his Mercies and Compassions.

Peop. Grant, Lord, we beseech thee.

Deac. Let us beg of the Lord that we may pass this Evening and this Night in Peace, and without Sin : And all the Time of our Life unblameable, and without Rebuke.

Peop. Grant, Lord, we beseech thee.

Deac. Let us beg of the Lord the Angel of Peace ; and what Things are good and profitable.

Peop. Grant, Lord, we beseech thee.

Deac. Let us beg of the Lord a Christian End, and that we may have God propitious and benevolent to us.

Peop. Grant, Lord, we beseech thee.

Deac. Let us commend ourselves, and one another to the living God, through his Christ.

Then the Priest standing up shall say this Collect,
O God, who hast made the Day for Works of Light, and the Night to give Rest to our Weakness ; for the Day is thine, and the Night is thine ; thou hast prepared the Light and the Sun : Do thou now, O Lord, thou Lover of Men, and
 Foun-

EVENING PRAYER. 43

Fountain of all Good, look down with the Eyes of thy Favour, and have Mercy upon us, and accept this our Evening Thanksgiving, for that thou hast led us through the Length of the Day, and brought us to the Beginning of this Night. Lighten our Darkness we beseech thee, keep and preserve us from all Perils and Dangers, and grant that we may pass this Evening, and this Night, in Peace, and without Sin. And thou who hast given us our Being and Well-being through Christ, vouchsafe by him to bring us to everlasting Life; with whom to thee, and the Holy Ghost be Glory, Honour and Adoration, World without End. *Amen.*

Then the Priest shall say,

Vouchsafe us, O Lord, thou Lover of Men, with Freedom, without Condemnation, and with a pure Conscience, to call upon thee, the holy God who art in the Heavens, as our Father, and say,

Here the People shall join with the Priest.

OUR Father who art in Heaven, hallowed be thy Name: Thy Kingdom come: Thy Will be done on Earth, as it is in Heaven. Give us this Day our daily Bread: And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation: but deliver us from Evil. *Amen.*

Deat.

44 EVENING PRAYER.

Deac. O Lord save thy People.

Peop. And bless thine Inheritance.

Deac. O God, make clean our Hearts within us.

Peop. And take not thy Holy Spirit from us.

Deac. O Lord, shew thy Mercy upon us.

Peop. And grant us thy Salvation.

Priest. **A** Lmighty God, who hast given us Grace at this Time, with one Accord, to make our common Supplications unto thee ; and dost promise that when two or three are gathered together in thy Name, thou wilt grant their Requests : Fulfil now, O Lord, the Desires and Petitions of thy Servants, as may be most expedient ; granting us in this World Knowledge of thy Truth, and in the World to come Life everlasting. *Amen.*

Then the Deacon shall turn to the People and say,

Bow down your Heads for the Benediction.

Then the Priest shall say the following Benediction, the People reverently bowing their Heads.

O God of our Fathers, and Lord of Mercy, look down upon this thy People, who bow their Necks and Hearts unto thee : Shew the Light of thy Countenance upon them, and bless them with thy spiritual Benediction ; keep them as the Apple of an Eye ; preserve them in Piety and

and Righteousness, and vouchsafe them eternal Life in Christ Jesus thy beloved Son, by whom thou hast enlightened them with the Light of Knowledge, and revealed thyself unto them; and with whom, to Thee, and the Holy Ghost the Comforter, all worthy Adoration is due from every rational and holy Nature, World without End.
Amen.

And after a Pause, the Deacon shall say to the People,

Depart in Peace.

The LITANY.

To be used on all Wednesdays and Fridays (except those between Easter, and Pentecost, and Christmase-day) and at such other Times as the Bishop shall appoint.

After a competent Space allowed for silent Prayer, the Deacon being turned to the People, shall say,

LET us attend.

Then shall be said or sung this Psalm of Confession,

Miserere mei, Deus. Psalm li.

HAve mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

2 Wash me thoroughly from my wickedness : and cleanse me from my sin.

3 For I acknowledge my faults : and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight : that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness : that the bones which thou hast broken, may rejoice.

9 Turn thy face from my sins : and put out all my misdeeds.

10 Make me a clean heart, O God : and renew a right spirit within me.

11 Cast me not away from thy presence : and take not thy holy Spirit from me.

12 O give me the comfort of thy help again : and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

14 Deliver

The L I T A N Y. 47

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

Then the Deacon shall say,

O God the Father, Creator of the World,
Peop. Have Mercy on us.

Deac. O God the Son, Redeemer of Mankind,

Peop. Have Mercy on us.

Deac. O God the Holy Ghost the Comforter,

Peop. Have Mercy upon us.

Deac. O Holy, Blessed and Glorious Trinity, three Persons, and one God,

Peop. Have Mercy upon us.

Deac.

Deac. Remember not, Lord, our Offences, nor the Offences of our Forefathers; neither take thou Vengeance of our Sins: Spare us, good Lord, spare thy People whom thou hast redeemed with thy most precious Blood, and be not angry with us for ever,

Peop. Spare us, good Lord.

Deac. From Lightning and Tempest; from Plague, Pestilence, and Famine; from Earthquakes, Inundations, and Fire; from hostile Invasions, and from Civil War,

Peop. Good Lord, deliver us.

Deac. From all Affliction, Danger, and Adversity, [especially —] and from sudden and unprovided Death,

Peop. Good Lord deliver us.

Deac. From the Assaults and Infestments of the Devil; from thy Wrath, and from everlasting Damnation,

Peop. Good Lord deliver us.

Deac. From Pride, Vain-glory, and Hypocrisy, from Envy, Hatred, and Malice: and from all Uncharitableness,

Peop. Good Lord deliver us.

Deac. From Fornication, and Drunkenness; from Luxury, and Sloth; and from all other deadly Sin,

Peop. Good Lord deliver us.

Deac.

Deac. From all Sedition, privy Conspira-
cy, and Rebellion ; from all Error, He-
resy and Schism ; from Blindness, or Hard-
ness of Heart, and from Contempt of thy
Word and Commandment,

Peop. Good Lord deliver us.

Deac. From all the Deceits of the World,
the Flesh, and the Devil,

Peop. Good Lord deliver us.

Deac. By the Mystery of thy holy In-
carnation ; by thy holy Nativity and Cir-
cumcision ; by thy Baptism, Fasting and
Temptation,

Peop. Good Lord deliver us.

Deac. By thine Agony and Bloody-sweat ;
by thy Cross and Passion ; by thy precious
Death and Burial ; by thy glorious Resur-
rection and Ascension ; and by the Coming
of the Holy Ghost,

Peop. Good Lord deliver us.

Deac. In all Time of our Adversity ; in
all Time of our Prosperity ; in the Hour of
Death, and in the Day of Judgment,

Peop. Good Lord deliver us.

Deac. We Sinners do beseech thee to hear
us, O Lord God, and that it may please
thee to keep and preserve thy holy Church
unshaken, and undisturbed with Storms and

F

Tempests,

59 *The* L I T A N Y.

Tempests, as founded on a Rock to the End
of the World,

Peop. We beseech thee to hear us, good
Lord.

Deac. That it may please thee to pa-
cify the Wrath of our Enemies, and to
turn their Hearts,

Peop. We beseech thee to hear us, good
Lord.

Deac. That it may please thee to give
all Christian People Unity and Peace,

Peop. We beseech thee to hear us, good
Lord.

Deac. That it may please thee to strength-
en and preserve us in thy holy Service, and
to raise up our Minds to heavenly Desires,

Peop. We beseech thee to hear us, good
Lord.

Deac. That it may please thee to reward
all our Benefactors with thy eternal good
Things,

Peop. We beseech thee to hear us, good
Lord.

Deac. That it may please thee to grant us
temperate Weather, and to give and pre-
serve to our Use the Fruits of the Earth,

Peop. We beseech thee to hear us, good
Lord.

Deac. Son of God, we beseech thee to
hear us.

Peop.

The LITANY.

51

Peop. Son of God, we beseech thee to hear us.

Deac. O Lamb of God, that takest away the Sins of the World,

Peop. Have Mercy upon us.

Deac. O Son of God, that takest away the Sins of the World,

Peop. Grant us thy Peace.

Then shall be said or sung.

Deus, in adiutorium. Psal. lxx.

HAste thee, O God, to deliver me: make haste to help me, O Lord.

2 Let them be ashamed and confounded that seek after my Soul: let them be turned backward and put to confusion, that wish me evil.

3 Let them for their Reward be soon brought to Shame: that cry over me, There, there.

4 But let all those that seek thee, be joyful and glad in thee: and let all such as delight in thy salvation, say alway, The Lord be praised.

5 As for me, I am poor and in misery: haste thee unto me, O God.

6 Thou art my helper and my redeemer: O Lord, make no long tarrying.

Deac. O Lord, save thy Servants,

Peop. Who put their Trust in thee.

Deac. Send us Help from thy holy Place,

Peop. And evermore mightily defend us.

Deac. Be unto us, O Lord, a strong Tower,

Peop. From the Face of our Enemies.

Deac. Let the Enemy have no Advantage of us,

Peop. Nor the Wicked approach to hurt us.

Deac. O Lord, deal not with us after our Sins,

Peop. Neither reward us after our Iniquities.

Deac. O Lord, hear our Prayers,

Peop. And let our Cry come unto thee.

Then shall the Deacon say,

Let us attend.

Then the Priest, standing up, shall say,

O God, merciful Father, who despisest not the Sighing of a contrite Heart, nor the Desire of such as are sorrowful: Mercifully forgive the Sins of thy People, and assist our Prayers that we make before thee in all our Troubles and Adversities, whensoever they oppress us: And graciously hear us, that those Evils which the Craft and Sub-

Subtily of the Devil, or Man worketh against us, may be brought to nought, and by the Providence of thy Goodness may be dispersed; that we thy Servants, being hurt by no Persecutions, may evermore give Thanks unto thee in thy holy Church, through Jesus Christ our Lord.

Peop. O Lord, arise, help us, and deliver us for thy Name's Sake.

Deac. O God, we have heard with our Ears, and our Fathers have declared unto us, the noble Works that thou didst in their Days, in the Times of old.

Peop. O Lord, arise, help us, and deliver us for thine Honour.

Deac. From our Enemies defend us, O Christ.

Peop. Graciously look upon our Afflictions.

Deac. Pitifully behold the Sorrows of our Hearts.

Peop. Mercifully forgive the Sins of thy People.

Deac. Favourably, with Mercy, hear our Prayers.

Peop. O Son of David, have Mercy upon us.

Deac. Both now and ever vouchsafe to hear us, O Christ.

Peop. Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Deac. O Lord, let thy Mercy be shewed upon us,

Peop. As we do put our Trust in thee.

Deac. Let us attend.

Priest. **W**E humbly beseech thee, O Father, mercifully to look upon our Infirmities; and for the Glory of thy Name, turn from us all those Evils that we most justly have deserved; and grant that in all our Troubles we may put our whole Trust and Confidence in thy Mercy, and evermore serve thee in Holiness and Purity of Living, to thy Honour and Glory, through our only Mediator and Advocate Jesus Christ our Lord. *Amen.*

(Here come in the occasional Prayers, for Rain, Fair Weather, or in Time of Dearth, Epidemical Sickness, &c.)

Then shall the Priest add one or more of the following Collects at his Discretion.

ASSIST us mercifully, O Lord, in these our Supplications and Prayers, and dispose the Way of thy Servants towards the Attainment of everlasting Salvation; that among all the Changes and Chances of this mortal Life, they may ever be defended by thy most gracious and ready Help, through Jesus Christ our Lord. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our Hearts and Bodies

Bodies in the Ways of thy Laws, and the Works of thy Commandments; that through thy most mighty Protection, both here and ever, we may be preserved in Body and Soul, through our Lord and Saviour Jesus Christ. *Amen.*

O God, who art the Author of Peace and Lover of Concord, in Knowledge of whom standeth our eternal Life, whose Service is perfect Freedom: Defend us, thy humble Servants, in all Assaults of our Enemies, that we, surely trusting in thy Defence, may not fear the Power of any Adversaries, through the Might of Jesus Christ our Lord. *Amen.*

O God, from whom all holy Desires, all good Counsels, and all just Works do proceed; give unto thy Servants that Peace which the World cannot give, that our Hearts may be set to obey thy Commandments; and that, being defended by thee from the Fear of our Enemies, we may pass our Time in Rest and Quietness, through the Merits of Jesus Christ our Saviour. *Amen.*

PRevent us, O Lord, in all our Doings, with thy most gracious Favour, and further us with thy continual Help; that in all our Works, begun, continued, and ended in thee, we may glorify thy holy Name, and finally, by thy Mercy, obtain ever-

everlasting Life, through Jesus Christ our Lord. *Amen.*

A Almighty God, the Fountain of all Wisdom, who knowest our Necessities before we ask, and our Ignorance in asking: We beseech thee to have Compassion upon our Infirmities; and those Things which we are not worthy to ask, and which, for our Blindness, we know not how to ask, vouchsafe to give us, for the Worthiness of thy Son Jesus Christ our Lord. *Amen.*

A Almighty God, who hast promised to hear the Petitions of them that ask in thy Son's Name: We beseech thee mercifully to incline thine Ears to us, who have now made our Prayers and Supplications unto thee; and grant that those Things which we have faithfully asked, according to thy Will, may effectually be obtained, to the Relief of our Necessity, and to the setting forth of thy Glory, through Jesus Christ our Lord. *Amen.*

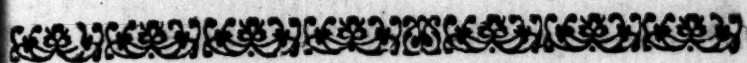
If the Holy Eucharist be celebrated, here shall begin the Eucharistick Office. But if it be not, then the Deacon shall turn to the People, and say,

Bow down your Heads for the Benediction.

Then the Priest shall say the Benediction as at Morning Prayer; and after a Pause, the Deacon shall say to the People,

Depart in Peace.

A N



AN
OFFICE
FOR THE
SACRIFICE
OF THE
Holy Eucharist.



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Holy Eucharist.

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THE
O R D E R

For Celebrating the

S A C R I F I C E

O F T H E

H O L Y E U C H A R I S T.

None but the * Faithful are to be present at this Office. And if any of these shall fall into any Crime for which he ought to do Penance, the Priest, having Knowledge thereof, shall prohibit him from approaching the holy Altar, until he have performed the same.

Likewise if the Priest shall perceive any Enmity or Hatred betwixt any of them, he shall not suffer them to be Partakers of the holy Eucharist, until he know them to be reconciled. And if one of the Parties so at Variance be content to forgive, from the Bottom of his Heart, all that the other hath trespassed

* Note, The Word *Faithful* is taken here in the primitive Sense, in opposition not only to Hearers and Unbelievers, but also to Catechumens and Penitents, and to all Hereticks and Schismatics.

against him, and to make amends for all that he himself hath offended; and the other will not be persuaded to a Reconciliation; the Priest, in that Case, ought to admit the Person thus willing to be reconciled, and not him that is obstinate. Provided that the Priest so repelling any, as is specified in this or the next precedent Paragraph, shall be obliged to give an Account of the same to the Bishop, within fourteen Days after at the farthest.

The Altar shall stand at the East end of the Church or Chapel: And at the time of celebrating the holy Eucharist shall have a fair white linen Cloth upon it.

Before the Service begin, the † Deacon shall prepare so much Bread, Wine, and Water as he judgeth convenient; laying the Bread in the Paten, or in some decent Thing provided for that purpose; and putting the Wine into the Chalice, or into Flagons provided also for that Use; and the Water into some other proper Vessel: And shall place them upon the Prothesis, and cover them with a fair white linen Cloth.

At the Beginning of the Eucharistick Service, the Priest standing at the Altar, and the People with their Faces towards it: [The Deacon shall bring † Water to the Priest, who shall wash his Hands therein, saying,

I Will wash my Hands in Innocency, and so will I compass thine Altar, O Lord.

† Note, If there be no Deacon, what is in this Office ordered to be performed by him must be done by the Priest himself.

‡ This as it is an ancient, so is a very innocent and significant Ceremony: But where it cannot conveniently and decently be done, it may be omitted.

Then]

Then] The Deacon, being turned to the People, shall say with a loud Voice,

Let none of those who ought not to join in this Service stay.

Let none have ought against any one.

Let none come in Hypocrisy.

* [Salute one another with the holy Kifs.

And let the Clergy salute the Bishop, or officiating Priest; and the Laity one another, the Men the Men, and the Women the Women.

Then the Priest being turned to the People shall say,

The Peace of God be with you all.

Answ. And with thy Spirit.

Then the Deacon shall say,

Let us present our Offerings to the Lord with Reverence and godly Fear.

Then † shall the People kneel, and] “ The Priest shall begin the Offertory, turning himself to the People, and saying one or more of these Sentences following, as he thinketh most convenient in his Discretion.

* Note, This is not to be used but in such Churches or Chapels as are so ordered as that the Men and Women sit separate, as they ought to do. As to the Antiquity of it, there can be no question, since we find it so frequently mentioned in the Scriptures themselves.

† Note, That on all Lord's Days, and during all the Time between Easter and Pentecost, the Faithful are not to kneel, but to stand at Prayer, in memory of our Lord's Resurrection: See *Tertul. de Coron.* c. 3. *Con. Nic. 1.* can. 20. and *Beveridge's* Notes upon it.

“ In Proceſs of Time it came to paſs,
 “ that *Cain* brought of the Fruit of the
 “ Ground an Offering unto the Lord ; and
 “ *Abel* he alſo brought of the Firſtlings of
 “ his Flock, and of the Fat thereof : And
 “ the Lord had reſpect unto *Abel* and to
 “ his Offering, but unto *Cain* and to his
 “ Offering he had not reſpect. *Gen.* iv. 3,
 “ 4, 5.

“ Speak unto the Children of *Iſrael*, that
 “ they bring me an Offering : of every
 “ Man that giveth it willingly - with his
 “ Heart, ye ſhall take my Offering. *Ex.*
 “ xxv. 2.

“ They ſhall not appear before the Lord
 “ empty : Every Man ſhall give as he is
 “ able, according to the Bleſſing of the
 “ Lord your God, which he hath given
 “ you. *Deut.* xvi. 16.

“ Give unto the Lord the Glory due
 “ unto his Name : Bring an Offering, and
 “ come into his Courts. *Pſal.* xcvi. 8.

“ If thou bring thy Gift to the Altar,
 “ and there remembreſt that thy Brother
 “ hath ought againſt thee : Leave there
 “ thy Gift before the Altar, and go thy
 “ way, firſt be reconciled to thy Brother,
 “ and then come and offer thy Gift. *Matt.*
 “ v. 23, 24.

“ Lay not up for yourſelves Treasures
 “ upon Earth, where Moth and Ruſt doth
 “ corrupt,

“ corrupt, and where Thieves do break
 “ through and steal: But lay up for your-
 “ selves Treasures in Heaven, where nei-
 “ ther Moth nor Rust doth corrupt, and
 “ where Thieves do not break through nor
 “ steal. *Matt. vi. 19, 20.*

“ He who soweth sparingly, shall reap
 “ sparingly: And he who soweth bounti-
 “ fully, shall reap bountifully. Every Man
 “ as he purposes in his Heart, so let him
 “ give, not grudgingly, or of necessity:
 “ for God loveth a chearful Giver. *2 Cor.*
 “ *ix. 6, 7.*

“ Jesus sat over against the Treasury,
 “ and beheld how the People cast Money
 “ into the Treasury; and many that were
 “ rich cast in much: And there came a
 “ certain poor Widow, and she threw in
 “ two Mites, which make a Farthing.
 “ And he called unto him his Disciples, and
 “ saith unto them, Verily I say unto you,
 “ that this poor Widow hath cast more in
 “ than all they who have cast into the
 “ Treasury. *Mark xii. 41, 42, 43.*

“ Who goeth a Warfare at any time at
 “ his own Charges? Who planteth a Vine-
 “ yard, and eateth not of the Fruit thereof?
 “ Or who feedeth a Flock, and eateth not
 “ of the Milk of the Flock? *1 Cor. ix. 7.*

“ If we have sown unto you spiritual
 G 2 Things,

“ Things, is it a great matter if we shall
 “ reap your carnal Things? *1 Cor. ix. 11.*

“ Do ye not know, that they who minister about holy Things, live of the
 “ Things of the Temple? And they who
 “ wait at the Altar, are Partakers with the
 “ the Altar? Even so hath the Lord ordained, that they who preach the Gospel, should live of the Gospel. *1 Cor. ix. 13, 14.*

“ Let him that is taught in the Word,
 “ communicate unto him that teacheth in
 “ all good Things. Be not deceived, God
 “ is not mocked; for whatsoever a Man soweth, that shall he also reap. *Gal. vi. 6, 7.*

“ Charge them that are rich in this
 “ World that they be not high-minded, nor
 “ trust in uncertain Riches, but in the living God, who giveth us richly all Things
 “ to enjoy: That they do good, that they
 “ be rich in good Works, ready to distribute, willing to communicate, laying up
 “ in store for themselves a good Foundation against the time to come, that they
 “ may lay hold on eternal Life. *1 Tim. vi. 17, 18, 19.*

“ God is not unrighteous, to forget your
 “ Work and Labour of Love, which ye
 “ have shewed toward his Name, in that
 “ ye

“ ye have ministred to the Saints, and do
 “ minister. *Heb. vi. 10.*

“ Whilst these Sentences are reading” the Deacon, or (if there be no Deacon) any other fit Person appointed for that Purpose, shall receive the free-will Offerings of the People, in a decent Basin provided for that purpose. And that no one may neglect to come to the holy Eucharist, by reason of having but little to give, the Person who collects the Offerings shall cover the Basin with a fair white linen Cloth, so that neither he himself, nor any other may see or know what any particular Person offers. And when all have offered, he shall reverently bring the said Basin with the Oblations therein, and deliver it to the Priest, who shall humbly present and place it upon the Altar, saying,

“ Blessed be thou, O Lord God, for ever
 “ and ever. Thine, O Lord, is the Great-
 “ ness, and the Power, and the Glory, and
 “ the Majesty ; for all that is in the Hea-
 “ ven and in the Earth is thine : All things
 “ come of Thee ; and of thine own do we
 “ give unto Thee.”

Then shall the Deacon go to the Prothesis, and having mixed the Wine and Water, he shall bring the Bread and mixed Wine to the Priest, who shall reverently place them upon the Altar.

Then the Priest having first prayed secretly for a short Space, shall turn to the People, and signing himself with the Sign * of the Cross upon the Forehead, shall say,

† The

* They must be great Strangers to Antiquity who do not know that the Sign of the Cross was used by
 G 3 the



† The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost be with you all.

Peop. And with thy Spirit.

Priest. Lift up your Hearts.

Peop. We lift them up unto the Lord.

Priest. Let us give Thanks unto the Lord.

Peop. It is meet and right so to do.

Then the Priest shall turn to the Altar, and say,

It is very meet, right, and our bounden Duty to praise Thee, to bless Thee, to worship Thee, to glorify Thee, to give Thanks unto Thee, the Maker of all Creatures vi-

the primitive Christians from the apostolical Age downward, not only in the sacred Mysteries of Religion, but even in the ordinary Occurrences of Life. See *Tertul. de Coron. c. 3. ad Uxor. l. 2 c. 5. de Resur. Carn. c. 8. S. Cyprian. Ep. 73. S. Cyril. Catech. 4. §. 10. Catech. 13. §. 18. S. Basil. de Sp. Sanct. c. 27. Chrysost. Hom. 55. in Matth. Lactan. de Mort. Persec. c. 10. &c.* And no serious and judicious Christian, who founds his Belief on rational Evidence, can disregard, far less oppose the venerable Usages universally received in the first and purest Ages immediately succeeding the Apostles, and which the Catholic Church could not then have been so agreed in, had they not been undoubtedly derived from apostolical Tradition.

fible and invifible, the Treafure of all" good Things ; the Fountain of Life and Immortality ; the God and Governor of the Universe : To whom the Heaven and the Heaven of Heavens fing Praise, with all their Hofts : The Sun and Moon, and the whole Choir of Stars : The Earth and Sea, and all Things that are in them : The Angels, Archangels, Thrones, Dominions, Principalities, Authorities, and tremendous Powers : The many-eyed Cherubim, and the Seraphim with fix Wings, who with twain cover their Faces, and with twain their Feet, and with twain they fly, crying one to another with never-ceafing Voices, and uninterrupted Shouts of Praise, and faying,

Here the People fhall join with the Prieft, and fay,

Holy, Holy, Holy, Lord of Sabaoth, Heaven and Earth are full of thy Glory.

Hofanna in the Higheft : Blessed be he that cometh in the Name of the Lord ; Hofanna in the Higheft.

Then the Prieft fhall fay,

Holy art thou, O eternal King, and the Giver of all Holinefs : Holy is thine only-begotten Son, our Lord Jefus Chrift, by whom thou madelt the Worlds : Holy alfo is thy holy Spirit, who fearcheth all Things, even the Depths of Thee, O God. Holy art Thou, who ruleft over all, almighty
and

and good God, terrible, yet full of Compassion : But especially indulgent to the Workmanship of thy own Hands ; for thou didst make Man, formed out of the Earth, after thy own Image, and graciously gavest him the Enjoyment of Paradise : And when he had lost his Happiness by transgressing thy Commandment, thou of thy Goodness didst not despise nor abandon him ; but didst discipline him as a merciful Father, and train him up by the Pedagogy of the Law and the Prophets : And last of all thou didst send thine own only begotten Son, our Lord Jesus Christ, into the World, that by his Coming he might renew thy Image in us : Who descended from Heaven, and was incarnate by the Holy Ghost of the Virgin *Mary*, conversed with Mankind, and directed his whole Dispensation to our Salvation. And when the Hour was come, that he who had no Sin, was to suffer a voluntary and life-giving Death upon the Cross for us Sinners, in the same Night that he was betrayed, or rather offered up himself for the Life and Salvation of the World,

* Here the Priest is to take the Paten into his Hands.

† And here to break the Bread.

taking * Bread into his holy and immaculate Hands, looking up to Heaven and presenting it to Thee his God and Father he gave Thanks, sanctified, and † brake it, and gave it to his Disciples, saying

ing Take, eat, * THIS IS MY
BO+DY which is broken and
given for you: For the Remif-
fion of Sins.

* And here
to lay his
Hands upon
all the Bread.

In like manner after Supper he
† Cup, and having * mixed * of
Wine and Water he gave Thanks,
sanctified, and blessed it, and gave
it to his Disciples, saying, Drink
ye all of this, THIS † IS MY
BLO+OD of the New Testa-
ment, which is shed and given
for you and for many, for the
Remission of Sins. Offer this
for a Memorial of me.

took the

† Here he
is to take
the Chalice
into his
Hands.

† And here
to lay his
Hand upon
every Vessel
in which
there is any
Wine to be
consecrated.

Wherefore in Commemoration of his life-
giving Passion, salutary Cross, Death, Bu-
rial, and Resurrection from the Dead on
the third Day, his Ascension into Hea-
ven, and Sitting at the Right Hand of
Thee his God and Father, and looking
for” his second glorious and terrible Ad-
vent, when he shall come again with Glory

* The Testimonies of the Mixture of Water and
Wine in the Eucharist are so many, and so early, as
plainly prove it to be an apostolical Practice and Tra-
dition, and consequently derived from Christ himself.
See *Just. M. Apol.* 1. p. 125, 128, 131. *Iren.* 1. iv.
c. 57. 1. v. c. 2. *Clem. Alex. Pæd.* 1. ii. c. 2. *Cy-
prius.* Ep. 63. *Con. Carth.* 3. can. 24. *Con. Aurel.*
4. can. 4. *Lit. Clem. Mar. Bas.* &c.

to

to judge the Quick and the Dead, and shall render to every one according to his Works, we Sinners offer to Thee, O Lord, this tremendous and unbloody Sacrifice: Beseeching Thee, that thou wouldst not deal with us after our Sins, nor reward us after our Iniquities; but according to thy Clemency and ineffable Love to Mankind, overlooking and blotting out the Hand-writing that is against us thy Servants, wouldst grant us thy heavenly and eternal good Things; for thy People and thine Inheritance make their Supplications unto Thee: Have Mercy upon us, O Lord God, Almighty Father, have Mercy upon us, according to thy great Mercy, and send down thy holy Spirit upon us, and upon these Gifts which are here set before Thee, that by his Descent upon them, he may make

* Here the Priest shall lay his Hands upon all the Bread.

† And here upon the Chalice, and every Vessel in which there is any Wine,

this * Bread the holy BO+DY of thy Christ, and this † Cup the precious BLO+OD of thy Christ, that they may be to all who partake of them, for the Sanctification of Soul and Body, for bringing forth the Fruit of good Works, for Remission of Sins, and for Life everlasting.

We offer to Thee, O Lord, for thy holy Catholick and Apostolick Church throughout the whole World; do thou now
also

also plentifully furnish her with the rich Gifts of thy holy Spirit.

Remember, O Lord, the holy Bishops in the same, [especially thy Servant N. our Bishop] endow them with Wisdom, and fill them with the Holy Ghost," that they may" rightly divide the Word of thy Truth.

Remember, O Lord, according to the Multitude of thy Mercies and Compassions, me thy unworthy and unprofitable Servant, and all the Presbyters and Deacons who compass thy holy Altar, grant to those an unblameable Presbyterate, and preserve these unspotted in their Ministry, and purchase for them good Degrees.

Remember, O Lord, all Kings and Princes whom thou hast appointed to reign upon Earth, and especially thy Servant our King, and all in Authority; establish their Kingdoms in Peace, and incline their Hearts to be favourable to thy Church, that in their Tranquillity we may lead a quiet and peaceable Life in all Godliness and Honesty.

Remember, O Lord, this City [or, this Diocese], and every City and Country, with all the Faithful that dwell in them; preserve them in Peace and Safety.

Remember, O Lord, our Christian Brethren that travel by Sea or by Land, or
are

are in foreign Countries ; that are in Chains or Imprisonment ; that are in Captivity or Banishment, or in hard Slavery.

Remember, O Lord, those that are sick or diseased, [especially—] and such as are infested with unclean Spirits ; and make haste to heal and deliver them.

Remember, O Lord, every Christian Soul under Affliction, or Calamity, and who stand in need of thy divine Mercy and Help.

Remember also the Conversion of those that are in Error.

[Remember, O Lord, the Catechumens, and perfect them in the Faith.]

[Remember, O Lord, our Brethren who are in the State of Penance, accept their Repentance, and forgive both them and us whatever Offences we have committed against Thee.]

Remember, O Lord, those who minister to us for thy holy Name's Sake.

Remember all, O Lord, for good : Have Mercy upon all, O Lord ; be reconciled to us all : Settle the Flocks of thy People in Peace : Remove all Scandals : Make Wars to cease : Put a Stop to the Violence of Heresies : Heal the Schisms of the Churches :” And grant us thy Peace and Love, O God, our Saviour, and the Hope of all the Ends of the Earth.

Re-

Remember, O Lord, *to grant us* temperate Weather, moderate Showers, pleasant Dews, and Plenty of the Fruits of the Earth; and *to bless* the whole Circle of the Year with thy Goodness: For the Eyes of all hope in Thee, and thou givest them Food in due Season; thou openest thy Hand and fillest every living Creature with thy gracious Bounty.

Remember, O Lord, all who bring forth Fruit and do good Works in thy holy Churches, and who are mindful of the Poor: The Widows, Orphans, Strangers, and indigent Persons; and all who desire to be remembered in our Prayers.

Vouchsafe also, O Lord, to remember those who have this Day offered these Oblations at thy holy Altar, and for whom, or for what Ends" every one has offered, or has in his Thoughts, [and those whose Names we have lately read before Thee.]

And grant that we may *all* find Mercy and Favour, with all thy Saints, who from the Beginning of the World have pleased Thee in their several Generations, Patriarchs, Prophets, Apostles, Martyrs, and every just Spirit made perfect in the Faith of thy Christ, [particularly *N.* whom we this Day commemorate.]

H

† Here

† Here the Priest shall pause a while, he and the People secretly recommending those departed whom each thinks proper.

And then the Priest shall go on as follows,

Remember, O Lord, the God of Spirits and of all Flesh, those whom we have remembred, and those also whom we have not remembred from righteous *Abel*, even unto this Day : Do thou give them || Rest in the

† Of old the Deacon read the Names contained in the Diptychs ; instead of which this Rubrick is inserted.

|| Prayers for the Dead, especially at the holy Altar, is so very early a Practice of the primitive Church, that undoubtedly it must have been derived from apostolical Tradition. See *Tertul. de Coron.* c. 3. *de Monag.* c. 10. *de Exhort. Cast.* c. 11. *Cypr. Ep.* 1, 12, 39. *Orig.* l. 9. in *Rom.* xii. *Arnob.* l. 4. p. 152. *Cyrl. Myst. Catech.* 5. § 6. &c. and all the ancient Liturgies. It is founded on that plain Scripture-Doc- trine of an intermediate State betwixt Death and the Resurrection ; and that the Righteous are not to re- ceive their Crown of Reward (2 *Tim.* iv. 8.) nor to enter into the Joy of their Lord in the Kingdom of Heaven, 'till the Resurrection and Judgment (*Matth.* xxv. 19, 20—31—34.) And that though they are to be judged according to their Works, yet there is Mercy to be found of the Lord in that Day, (2 *Tim.* i. 18.) else if God should enter into strict Judgment with his Servants, no Man could be justified in his Sight. This Prayer here is not to be so understood as if none of those here commemorated were as yet in Rest in the Region of the Living ; but as an Ac- knowledgment that their present Happiness is the free Gift of God, not due to their Nature or their Merit ; to congratulate the same ; and to wish the Increase of it ; and the final Consummation of their Bliss at the last Day.

Region

Region of the Living, in the Bosoms of our holy Fathers *Abraham, Isaac, and Jacob*, whence Sorrow, Grief, and Lamentation are banished away, where the Light of thy Countenance visits, and shines continually ; And vouchsafe to bring them to thy heavenly Kingdom." And dispose the End of our Lives, O Lord, in Peace, that they may be Christian, well pleasing to Thee, and free from Sin ; gathering us with thine Elect : Through thy only begotten Son, our Lord, and God, and Saviour Jesus Christ, for he alone appeared without Sin upon the Earth ; through whom, and with whom, Thou art blessed and glorified, together with thy Holy Spirit, now and ever, World without end.

And all the People shall say with a loud Voice,
Amen.

Then shall the Priest turn to the People, and say,
Peace be with you all.

Ans. And with thy Spirit.

Then shall the Deacon say,

Let us again and again pray to the Lord.

Let us pray for the Gifts which are offered to the Lord God ; that the Lord our God, receiving them upon his heavenly Altar for a sweet-smelling Savour, would

send down upon us the divine Grace, and the Gift of his holy Spirit.

Answ. Lord have Mercy *.

Deac. Let us pray for the Tranquillity of the whole World: And for the Peace of the holy Churches of God.

Answ. Lord have Mercy.

Deac. Let us pray for the whole Episcopate, for all the Presbyters and Deacons in Christ, and for the whole Body of the Church; that the Lord would keep and preserve them all.

Answ. Lord have Mercy.

Deac. Let us pray for Kings and all in Authority; that our Affairs may be in Peace.

Answ. Lord have Mercy.

Deac. Let us pray for those who have this Day offered these Gifts, and for whom, or for what Ends" every one has offered, or has in his Thoughts, and for all the People that stand about the Altar; for the Remission of our Sins, and the Propitiation of our Souls.

Answ. Lord have Mercy.

Deac. Let us pray for every Soul that is in Affliction or Calamity, and stands in need

* Note, The Deacon is to pause a little after every Response, to allow the People Time for short Ejaculations.

of the Mercy and Help of God : For the Conversion of those that are in Error : For Health to the Sick : For Deliverance to the Captives : And for * Rest to our Fathers and Brethren who have gone before us.

Answ. Lord have Mercy.

Deac. Let us all earnestly say, Lord have Mercy.

Answ. Lord have Mercy.

Then shall the Priest say,

Vouchsafe us, O Lord, thou Lover of Men, with Freedom, without Condemnation, and with a pure Conscience, to call upon Thee, the holy God who art in the Heavens, as our Father, and say,

Here the People shall join with the Priest.

OUR Father who art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done on Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us.

* *Rev.* vi. 9, 10, 11. *Isa.* xxvi. 20. *Clem. Rom.* *Ep.* i. c. 50. 4 *Esd.* iv. 35, 36. *Heb.* iv. *Barnab.* *Ep.* c. 15. *Iren.* i. v. c. 30. p. 450. col. 2. and c. 33. p. 454. col. 1. 2 *Thess.* i. 7.

And

And lead us not into Temptation : But deliver us from Evil. *Amen.*

Then shall the Priest turn to the People, and say,
Peace be with you all.

Answ. And with thy Spirit.

Deac. Let us bow down our Heads unto the Lord.

Answ. To Thee, O Lord.

Then the Priest turning to the Altar, shall say,

We thy Servants, O Lord, bow down our Necks to Thee, before thy holy Altar, in Expectation of thy rich Mercies : Send down upon us, O Lord, thine abundant Grace and Benediction ; and sanctify our Souls and Bodies, that we may be made worthy to be Communicants and Partakers of thy holy Mysteries, for the Remission of our Sins, and for Life everlasting : For to Thee, our God, belongs Adoration and Glory, and to thy only begotten Son, and Holy Spirit, now and for ever. *Amen.*

Then the Priest turning to the People, shall say,

Grace be with you all.

Answ. And with thy Spirit.

Deac. Let us attend in the Fear of God.

Priest. Holy Things for holy Persons.

Peop. There is one holy, one Lord Jesus Christ, to the Glory of God the Father, to whom be Glory for ever.

Dea.

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Then

Then shall the Priest receive the Eucharist in both Kinds himself: And then proceed to deliver the same in like manner to other Priests and Deacons, if any be present, in order, into their Hands.

And when he receiveth, or delivereth the Sacrament of the Body, he shall say,

The Body of Christ.

And the Person receiving shall say,

Amen.

And when he receiveth, or delivereth the Cup, he shall say,

The Blood of Christ.

And the Person receiving shall say,

Amen.

After all the Clergy have communicated, the officiating Priest, or according to his Direction, any, or all of the Priests, or Deacons there present, shall administer the Eucharist in both Kinds to the People, in order, into their Hands, according to the Form above prescribed.

Whilst the Faithful are communicating, *Psalm xxxiv. and cxlv. may be sung.*

When all have communicated, what remaineth of the consecrated Elements shall be reverently placed upon the Altar, and covered with a fair linen Cloth.

Then the Deacon, being turned to the People, shall say,

LET us give Thanks to God that he hath vouchsafed to make us Partakers of the Body and Blood of Christ, for Remission of Sins, and for Life everlasting. And let us pray to him that he would keep us unblameable, as he is good and a Lover of Men.

Then

Then the Priest, standing before the Altar, shall say,

O God, who of thy great and inexpressible Love to Man, dost condescend to the Weakness of thy Servants ; We give Thanks to Thee, that thou hast vouchsafed to make us Partakers of this heavenly Table : Let not the receiving of thy unspotted Mysteries be to the Condemnation of us Sinners ; but keep us, good God, in the Sanctification of thy holy Spirit ; that being made holy, we may obtain a Part and Inheritance with all thy Saints, who have pleased Thee from the Beginning of the World ; through the Mercies of thy only begotten Son, our Lord, and God, and Saviour Jesus Christ, with whom, and thy holy Spirit, Thou art blessed, now and for ever, World without end. *Amen.*

Then the Deacon being turned to the People, shall say,

Let us bow down our Heads to the Lord.

Then the Priest shall say the following Benediction, the People bowing their Heads.

O God, great and wonderful, look upon thy Servants, who bow down their Necks unto Thee : Stretch forth thy powerful Hand, full of Blessings, and bless thy People. Preserve thine Inheritance, that we may continually glorify Thee, for ever,
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the only living and true God : For to thee, O Father, belongs Glory, Honour, Adoration, and Thanksgiving ; and to thy Son ; and holy Spirit, now and ever.

And all the People shall answer,

Amen.

Then, after a Pause, the Deacon shall say to the People,

Depart in Peace.

The holy Eucharist shall be celebrated on every Sunday, and on every other Festival at least for which a proper Epistle and Gospel are appointed : And every Priest shall then either administer or receive the same, except he be hindred by some urgent and reasonable Cause ; or cannot get two Persons to communicate with him : For there shall be no Celebration of the Eucharist, except two Persons at least communicate with the Priest.

And to the end that all the Faithful may constantly frequent it, every Priest shall diligently inform the People of the Nature and Importance of this holy Mystery ; and inculcate upon them the great Advantage and Necessity of frequent Communion. He shall also exhort them not to neglect coming often to God's Altar, because they have but little to give at the Offertory ; for he shall instruct them, that provided they frequent the Christian Sacrifice, their Offering will be accepted by God, though it be never so little, if it be given according to their Abilities, with a chearful and devout Heart.

The Priest shall always consecrate more than is necessary for the Communicants ; and he shall carefully reserve so much of the consecrated Elements as shall serve for the Use of the Sick, or other Persons who for any urgent Cause cannot come to the publick Service.

And

And if, after that, any of the consecrated Elements remain, the officiating Priest, with other Priests and Deacons, if any be present, and with such other of the Communicants as he shall call unto him, shall reverently receive them. Always observing that some of the consecrated Elements be constantly reserved in the Vestry, or some other convenient Place in the Church, under a safe Lock, in case of any sudden Emergency, wherein they may be wanted. But he shall take Care that they never be too long kept, but renewed from Time to Time.

The Money given at the Offertory, being the free-will Offerings of the People to God, and solemnly devoted to him; the Priest shall take so much out of it as will defray the Charge of the Bread and Wine: And the Remainder he shall keep, or Part of it, or dispose of it, or Part of it, to pious or charitable Uses, according to the Direction of the Bishop.

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